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Penn College Bulletin

PUBLISHED MONTHLY BY PENN COLLEGE, AT OSKALOOSA, IOWA

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NEW SERIES VII

JUNE, 1915

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Why Go To College Number

A striking book called "Who's Who in America" contains biographical sketches of 5,642 of the most prominent people in the United States. Of this number 6,711 have a college education or its equivalent; 965 more attended college for a time; 889 graduated from academies or normal schools; 239 stopped with a high school training; while 31 were self-educated. These figures show at a glance the importance of higher education for a successful career.

Give us students with energy, vim and a determination to succeed and we will do the rest.

We know no better statement of the purpose of a college education than that of President Hyde:

"To be at home in all lands and all ages; to count nature a familiar acquaintance, and art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to carry the keys of the world's library in one's pocket, and feel its resources behind one in whatever task he undertakes; to make hosts of friends among men of one's own age who are to be leaders in all walks of life; to lose one's self in generous enthusiasm, and co-operate with others for common ends, to learn manners from students who are gentlemen, and form character under professors who are Christians—these are the returns of a college for the best four years of one's life."



PRES. DAVID MORTON EDWARDS, PH. D.

PRELIMINARY STATEMENT.

The purpose of this bulletin is to set forth clearly and definitely the reasons why young men and women should pursue a college course to its completion. ?

There are various reasons why young people do not give the matter of a higher education the consideration which its importance demands. It is the hope that all those who read this bulletin will be convinced that a college education is indispensable.

THE FINANCIAL REASON.

Education increases the earning power of the individual. The average earnings of an uneducated man are not more than \$2.00 a day. At this rate his earnings for thirty years would amount to \$18,000.00. Suppose the educated man receives a salary of \$1000.00 a year, during this same period of thirty years, his earnings would amount to \$30,000.00 or \$12,000.00 more than the earnings of the uneducated man. The college year consisting of 36 weeks of five days each—this sum of \$12,000.00 was evidently earned in 720 days. Thus it is seen that the college course to the educated man was worth to him \$16.66 per day.

As these lines are written, a gang of laborers is employed in the work of relaying the street car track in a big city. These laborers get \$1.50 to \$2.00 per day. Over them is a division superintendent who gets \$200.00 a month. Above him is a general manager who gets \$500.00 a month. Over him is a president who gets more than \$1000.00 a month. The difference between these men is education.

Still another illustration—A recent periodical printed a statement of the incomes of 67 of the 100 men in the graduating class of an eastern college the tenth year out of school. The figures compiled at a recent reunion show that there has been a very rapid rise in the amount of earnings during the ten years. Five years ago there were 19 men getting \$1500.00 or less. This year all but four received more than this amount. Five years ago only 17 per cent received more than \$3000.00 per year. This year more than 50 per cent received this amount. Five years ago the highest man received \$7000.00. This year the highest man received \$12,000.00. Five years ago the average salary of the 67 was \$2097.00. This year it was \$3729.00. Thus it is plainly seen that men with education have the power to progress, while those who do not have education remain practically the same.

The fact that education sets the pace financially might be illustrated in almost innumerable ways, but the above statements will be sufficient.

EDUCATION VS. SUCCESS.

The American youth is ambitious to succeed, but he is not always wise in his idea of the essentials of success. Statistics show beyond doubt that there is a close relationship between the degree of educa-

tion one attains and the amount of success possible. Appleton's Encyclopedia of American Biography gives sketches of over 15,000 eminent Americans. More than 5,000 of these are college graduates. It is estimated that only one in 10,000 uneducated men attain sufficient distinction to merit notice in this encyclopedia, while one in every 40 college graduates attain this distinction. By this it is seen that a college education increases the possibilities of success 250 times. Only one percent of our population is college bred. Yet this one per cent furnishes one-third of our congressmen, one-half of our presidents, and two-thirds of our supreme justices.

It has been found that more than 85 per cent of the 12,000 people in "Who's Who in America" are college graduates. It has also been found that 95 per cent of the inmates of all prisons are not even educated persons, to say nothing of being college graduates.

The moral would seem to be that if you want to get into "Who's Who," and to stay out of prison you had better get a college education. But the real moral is that four out of every five persons who are doing big things are college graduates and that there are even a smaller proportion of educated people who put their education to a regrettable use.

Perhaps some will say, "yes, that is all right for most people, but I have inherited a farm or a business and do not need such extensive preparation as my place in life is assured." But is that the proper view to take? Preparation is of as much importance in keeping one's place and in making a success in that place as it is in getting a place. The fact that you will not need to earn your start in life makes it of even more importance that you have the best possible preparation than though you should have this start to earn for yourself. You are, by your own good fortune required to make more of life than is the one who is less favored. Unless you look at your advantage in this way the very advantage itself will turn into a curse by depriving you of the development you would have had without it. It has been said that ninety percent of all inherited wealth proves a curse because it robs the ones receiving it of the development which earning one's own way always brings. Do not use your advantages as a bed to sleep upon; use them as instruments of advancement.

THE HIGHEST END.

Education develops individuality. Colleges are not for teaching special modes of gaining a livelihood. The true college recognizes that the making of a life is of vastly more importance than the making of a living. The purpose of the college is not to select the professions, but to give opportunity of self-discovery and the development of one's talents along various lines until the individual is able to decide wisely as to what calling or profession he should enter. There is something infinitely higher to be sought in education than its money making value. The College aim is to lay the foundation on which to build a life and to prepare the student for his training along the line of his specialty. The most important essential to success in any business or profession is originality, and there is no better place to develop one's ability along the line of his several talents than at college. Here he becomes acquainted with all the principles which lie at the foundation of all the arts and sciences, with which he must reckon if he intends to make any advanced steps along the lines of any specialty. Blind imitation will never develop a leader in any line of work, but self-confidence born of knowledge, independence of thought and ability to concentrate the mind on a given subject for a prolonged period, these are essentials of success which can be developed only by proper exercise and experience shows that the college course is best fitted to produce these essentials.

BEING, BETTER THAN OWNING.

It has been wisely said that "a man's life consisteth not in the abundance of the things which he possesseth." What one is wins him recognition and respect more than does what he has. That money has power cannot be gainsaid; but it cannot procure for its possessor the respect and honor accorded the individual who has the higher qualities of mind and soul. Altho recognizing man's need of making a living, the chief aim of the college will ever be to develop the man by a discipline of all the powers of his body, mind and spirit. The college aims to train a man to control his body, to think clearly and to act rightly. It is these highest endowments of our nature that the college seeks to develop.

THE HIGHER LIFE.

College training opens up vistas of the higher life. It awakens in the man or woman a love for truth. It makes him a thinker. It opens the eyes of his soul to the great purpose and end of life. It gives him a love for duty and for righteousness. As "life is more than meat, and the body more than raiment," so is education more than knowledge and the power to apply it. The best things in a college education are not always derived from the text-books, although they are usually obtained by those who are most faithful in the preparation of lessons. Frequently from his contact with those whom he has met and associated with as instructors or fellow-students during his college days, the student discovers his God-given purpose in life, and derives the willingness to continue strenuous exertion in order to achieve that purpose to the perfecting of a strong and beautiful character.

Considering all these points, is it wise for you to give up the thought of a college course if by any reasonable present sacrifice you can attain such an advantage in beginning your life work? Do you not think that in the long run you could both make the most of yourself and also do more for the world if you had the advantages afforded by a college education? Do not dismiss the question until you have thought it through to the end.

WHY GO TO PENN COLLEGE?

The most important question to settle is to decide to continue to the completion of a college education. Having so decided, the next important point is the selection of a school.

We are pleased to present to you some of the reasons why you should attend Penn College.

Penn College is located in a thriving business town, one of the best in the state. Being free from saloons and those evils which always accompany saloons it is free from those temptations peculiarly attractive to youth.

Penn College is one of the old established colleges, having behind her more than forty years of splendid history. More than five hundred have graduated. These are scattered practically over the whole world and thruout all the professions and callings. The yare making good. Some have reached considerable eminence.

The plant, equipment and resources of Penn college make it possible to afford the very best educational opportunities. Penn is an ac-

credited college in the state of Iowa and is a member of The North Central Association of Colleges and Secondary Schools.

Much is said these days about "atmosphere" and "college spirit." These while being somewhat elusive are nevertheless, most real and substantial. The spirit at Penn College is fine. The atmosphere is wholesome. Premium is put upon those things which make for character. Premium is put upon those things which makes for character. The ideals for personal life are high and clean living is everywhere apparent. Christian ideals are held before the students. The whole life of the college is calculated to develop strong, clean character. Independence of thought under safe direction is encouraged.

From the organization of the college it will be seen that a wide variety of opportunity is afforded. The College course leading to the bachelor's degree; the Academy with a four year accredited course; the School of Music offering work in all line, and the School of Commerce for those desiring a business course are the main lines of work. Then there are special opportunities in Domestic Science, Manual Training, China Painting and Agriculture. The chair of Biblical Literature and History offers excellent opportunities to those desiring them.

A Faculty of thirty composed of graduates of the leading universities of the country with some who have higher degrees, and others who have had opportunity of foreign travel and study give unsurpassed facilities in this line. The members of the Faculty are all Christian men and women, with positive experiences and desires to see all students unite with the highest and best. There is not an indifferent teacher in the entire school. They are not teachers of subjects but teachers of young men and women.

Penn College has always been famed for the wholesomeness of her student activities. The Christian Associations, the literary societies, the debating teams and forensic work, the athletics and student council all present superior advantages. Thru these the student finds himself engaged in those types of activity which develop him and enable him to find himself—this being the chief business of the student. In all these activities Penn has made an enviable record.

Athletics at Penn are of the right sort. They are not used, primarily, to exploit the colleges, but are regarded as a means of development for the student. Football, basketball, baseball, tennis track and gymnasium are the various lines. Every student in college is encouraged to engage in some sort of physical education. The physical is recognized to be the foundation of other activities. Intellectual and spiritual strength are dependent upon physical health. Students who have

poor health may by putting themselves under the direction of the trained men and women charge improve in health and be able to continue their school life.

Everything possible is done to make Penn College the school of the student of moderate means. The standard of living is kept such that those who earn their way feel comfortable. The student who works is honored. Elaborateness in dress or extravagance in living is not encouraged and is certainly not the common thing. There are excellent opportunities for those, both men and women, who must earn all or any portion of their way.

Taking everything into consideration Penn College furnishes the normal opportunities for an education about as perfectly as they can be found. There is no college where a more complete education of the whole man for a whole life can be had than at Penn College.

A FABLE FOR STUDENTS.

A small boy once learned at Sunday School that man was made out of the dust of the earth. Upon going home he made a mud man and while working at it before completing it heard his mother's call for dinner. He hastily left expecting to return after dinner and finish his work. Some older mischevious boys came by and destroyed his unfinished work. When the small boy returned he was much disappointed to find his mud man gone. He marveled much and for days and weeks wondered what had become of him.

That fall he attended a county fair and among the things he saw was a deformed little dwarf. The boy was much astonished at the appearance of this grotesque little piece of humanity and walked backward and forward and around him eyeing him curiously from every point of the compass. The dwarf did not like this and finally spoke crossly to the boy, saying: "What are you doing? Looking a hole thru me?" The little fellow answered the indignant question of the dwarf by saying in a soothing manner: "I know who you are. I made you. But why did you run away before I was done with you? If you had stayed longer I would have made you much better. Now it is too late and I can't fix you right?"

Moral—Have you stayed in school long enough? Have you given the school sufficient chance to make a complete job of your mental, moral and physical training. Do not stop short of a full college course. If you do you will be a dwarf in some one or all of the departments of your nature.

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A victory in carnal warfare or an accomplishment in the commercial world is heralded to earth's remotest bounds; The successful issue of a spiritual victory, **which is** of unsurpassable importance, should be given equal publicity.

A GREAT TASK

A great task, which was also a great privilege, has just been brought to a successful issue. At two minutes before twelve o'clock on the night of August first the last contribution completing the Four Hundred Thousand Dollar fund sought for the more adequate financing of Penn College was made. Hundreds of people had gathered in the streets near the headquarters and near the information chart watching anxiously for news concerning the progress. Some serious disappointments had caused a great deal of uneasiness, and it was commonly felt that the whole enterprise was to be a failure. However, in the last half hour interested parties came together and subscribed what was lacking.

Immediately upon receipt of the good news a great commotion took place among the vast company of friends who had assembled and the fact of the victory was announced by the fire bell, and hundreds of automobile horns sounded out the note of victory.

Never before has this community been brought together in so close cooperation and in such vital interest. It is safe to say that not a dozen people within a radius of twenty-five miles of Oskaloosa were indifferent. When the number of constituents is taken into consideration this is probably as great an undertaking as can be found in the history of this type of enterprise. With only 8000 members of the Society of Friends belonging to Iowa Yearly Meeting, counting men, women and children; with only 600 graduates of the college; and with the fact that Penn has not had a large attendance only the last few years, together with the fact that the location of the college is not in a metropolis but a rural community; this was formidable task.

WHO DID IT

The great enterprise was completed by getting a full and unstinted support from every source available. First and foremost in the loyalty of support and in liberality of giving came the City of Oskaloosa, with their generous donations aggregating \$155,000.00. This was a great surprise to every one and probably very few that this much could be secured from the citizens of Oskaloosa. Next in order came Mahaska County, outside the city, who supported the enterprise with great liberality. Next was the Friends of Iowa. From this source came the full amount which was anticipated. The next in order were the alumni and old students who gave universally and generously. And then following these were friends of the institution in the far east and west. As the service of Penn College has not been local, so it was that the support should not be entirely local. Therefore, funds were sought from coast to coast with excellent results. The liberality of these friends farther afield is a proof of the fact that Penn College is much more than a local institution.

HOW IT WAS DONE

The task was accomplished as the result of systematic organization. Those in charge of it went about it just as a political party would undertake to carry an election. In the language of the politician "a machine was built." Work was begun on the 8th of May and from that date until the 6th of June a campaign of education, agitation and organization was waged. In every community where funds were expected local parties were enlisted, so that on the morning of the 6th of July the active work in the campaign of solicitation began simultaneously over the entire field. The time between the 6th of July and the first of August was one of unceasing and unstinted toil and activity on the part of hundreds of men and women, so that every individual in the entire field knew the situation perfectly and had the opportunity extended to him to give. The results show the fact that very few failed to embrace the opportunity.

WHAT IT MEANS

The accomplishment of this great task means that Penn College is assured an enlarged and permanent future. It means that the permanent endowment will be increased to one-half million dollars; that the indebtedness will be liquidated and that two new buildings will be erected; it means also that the quantity and quality of loyalty and interest in the institution have been indefinitely increased.

We must not let our minds dwell too much upon the material success of this campaign—for the spiritual success is of even greater importance. In the language of the commercial world it was the greatest advertising “stunt” that could possibly have been “put on” and Penn is better known and more generally and intelligently appreciated than ever before.

THE IMMEDIATE FUTURE

Every one will understand that the immediate future of Penn College is in a more or less unorganized condition; with the college plant damaged by the burning of our main building the facilities will be somewhat inadequate for the coming year. However, Penn College will open September 5th and the best possible arrangements are being made. The local Friends Meeting has most generously put the splendid Meeting House of Iowa Yearly Meeting at the disposal of the College management and really superior facilities will be available on account of this. Temporary structures are being erected for the accommodation of the science laboratory work; the gymnasium building is to be made use of in a most efficient way; one or two dwellings near the college will be rented for the accommodation of the domestic science and other lines of work, so that in reality the work of the institution will be much better cared for than those who have not looked into these possibilities will imagine could be done.

FACULTY

The faculty will be practically the same as was last year. The vacancy made by the resignation of Assistant Professor Tostenson will be filled by Miss Lilian Eves. Miss Eves is a graduate of Earlham College and has attained the degree of Master of Arts. She has had several years experience in teaching modern languages and is excellently prepared.

Miss Alma G. Madden of Georgetown, Illinois, will have charge of the department of Expression and Physical Education for Women. Miss Madden is a woman of experience and assured success in her lines of work and will without doubt raise the standards of this department.

Announcement has already been made of Mr. Virgil H. Guthrie as Athletic Director. All who know Mr. Guthrie congratulate us most heartily upon our good fortune in securing him for this line of work.

Aside from these the faculty will be exactly the same as last year. This assures everyone that the teaching work of the institution will be cared for in a very superior way.

BUILDINGS

The Board of Trustees is pushing forward in the work of erecting new buildings. The architect's plans and specifications are nearing completion and the contracts will be let in the near future. This means that just as soon as buildings can be constructed the work of Penn College will be housed in a modern up-to-date manner.

The inconvenience which is really of not much significance will not be of great duration, and students may rest assured that it will not be long until excellent conditions will be afforded.

FUTURE

No one will in the face of these facts doubt for a moment but that the future of the college is very bright. The present year will be the dividing line between the old Penn and the new Penn. No matter how many elements of good may be in an institution there comes a time when the progress of affairs demands that a forward movement be made into new things. The old is not discarded because it is unworthy. Neither is the new constructed because it is desirable to cut loose entirely from the old. The fact is the old and the new must be properly blended. Those elements which have made the old serviceable must be carried over into the new. While at the same time those items which are outgrown must be left behind. All will know that this transition period is a most delicate moment and calls for the greatest wisdom available. The new Penn must be built for the future, and that means that the foundation must be laid for hundreds of years of progress. Mistakes will be made if present limitations are allowed to be operative, while on the other hand mistakes will be equally grave if something is undertaken which cannot be accomplished. There are two types of men who are needed. Those who have the vision, or as it might be expressed—a prophetic gift, and those who have a clear conception of practical business methods. To find these qualities combined in one person is quite unusual, but it is hoped that they will be developed to a greater or lesser degree in everyone who has to do with the evolution of the old Penn into the "New Penn."

LOYALTY

To accomplish these great things will require more than anything else the unlimited loyalty of every friend of Christian education as that most necessary ingredient of modern society is represented by Penn College. The burden must not be allowed to rest too heavily upon the board of trustees and faculty. It is especially desirable that the graduates and old students shall have a most prominent voice in the great work of rehabilitating the institution. Also the citizenship of Oskaloosa as represented by her most successful business men must have a large part in this great work. But even more important, if possible, than this comes the relation of the Society of Friends as it is represented by Iowa Yearly Meeting. A more sympathetic and intelligent relation must be established between the Yearly Meeting and the College. Those who have been standing at a distance refusing to know the actual facts in the case and yet uttering unlimited criticisms about the institution should cease this sort of relationship and become acquainted with the College, either to verify their present conceptions or to rectify them. The actual facts which anyone may ascertain with perfect ease prove beyond doubt that the College has rendered a most tremendous service to the church and has many times over paid for the investment the church has made. It must not be that for a moment that all the money that Penn College has used in the past or accumulated for the future has come from the Society of Friends in Iowa. For every dollar that Friends in Iowa have given the College, people outside the church have given her three. The time for unintelligent criticism has passed and the day for sympathetic criticism has dawned. Let everyone cease to sneak against the situation unless he knows that utterance to be based upon actual facts, that his statements are true.

A RALLYING CALL

Let this bulletin, therefore, be a call to everyone to rally to the discharge of his own personal duty toward Penn College. No matter where he stands as to his conception as to the value of the institution, let him go forward in an investigation which will prove to him whether he is right or not in his ideas. If this is done it is safe to expect that there will not be one single lukewarm friend of Penn College in existence. For the facts in the case will warrant anyone in believing in that type of work which she has been rendering and will render in the future. Nothing is so desirable in society today as Christian education and that Penn College has been furnishing a superior type of this most necessary ingredient to Christian society can be ascertained by anyone who will give even the shortest time to investigation.

Let all hindrance to progress of the College, therefore, be thrown aside that she may, with untrammelled progress go forward into the future to furnish that atmosphere which is so necessary for young men during the time of their preparation for life's service.

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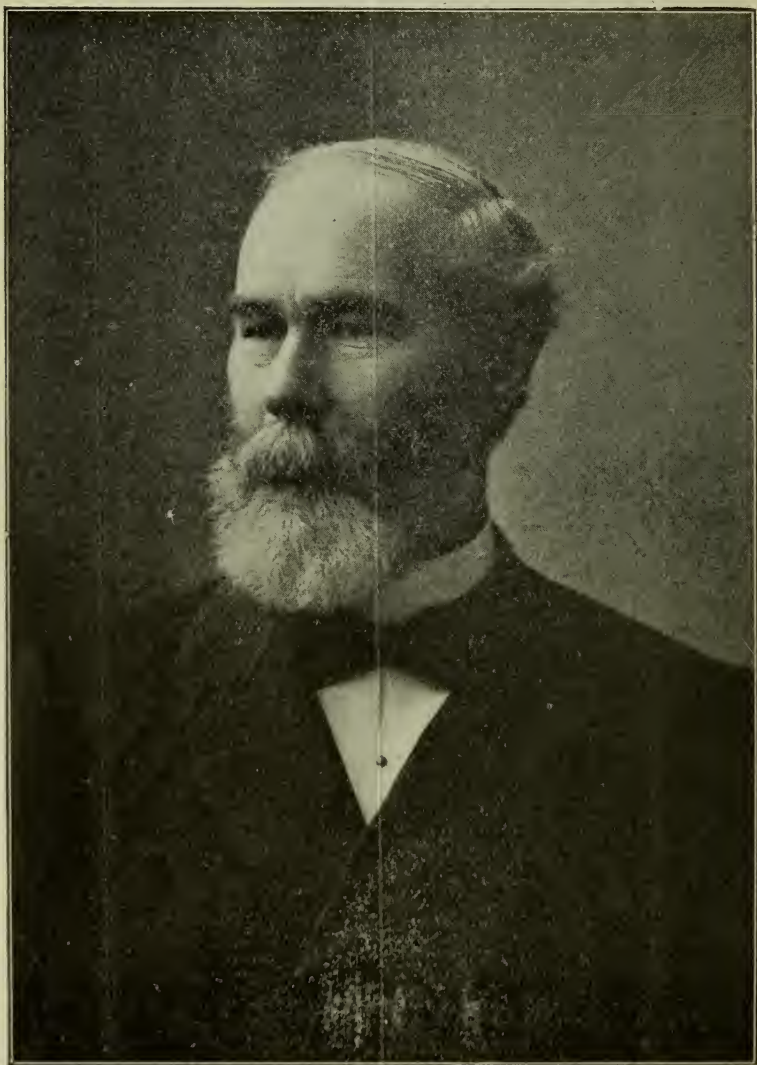
No. 6

Dr. Benj. F. Trueblood

Memorial Number

“Not vainly did old poets tell,
Nct vainly did old genius paint
God’s great and crowning miracle,
The hero and the saint!

For even in our faithless day
Can we our sainted ones discern;
And feel, while with them on the way,
Cur hearts within us burn.”



DR. BENJAMIN F. TRUEBLOOD.

Educator, Editor, Reformer, Preacher and Diplomat.

FOREWORD

The purpose of this issue of "The Bulletin" is to attempt to pay respect and do reverence to the memory of one of "Nature's Noblemen," who out of the richness of his personality gave twelve of the best years of his life to the interests of Penn College; assisting in her organization as a college and then directing her affairs until she was established as an institution with ideals of scholarship, religious and social life which have since been paramount in guiding her course and in accordance with which she has been highly privileged and enabled to send forth into the work of the world men and women whose watchword has been "service" and whose lives have been the embodiment of democracy, simplicity and sincerity.

BIOGRAPHICAL

Benjamin F. Trueblood was born at Salem, Indiana, November 25, 1847. He graduated from Earlham College in 1869. In 1873-'74 he occupied the chair of Greek and Latin in Penn College, from which position he was called to the Presidency of Wilmington College. He came to Penn as President in 1879, continuing in this position until 1890, when he accepted the appointment of Foreign Secretary of the Christian Arbitration and Peace Society in which capacity he served until May of 1892, when he became Secretary of the American Peace Society, continuing as such until 1915. His death occurred October 26, 1916.

DR. TRUEBLOOD AS AN EDUCATOR.

A giant in every way, physically, mentally, Spiritually. He was a pioneer, not simply a discoverer. He was able to think through difficult problems and by clearness of judgment based on abundance of fact, avoid error and arrive at accurate conclusions.

Then his ability to impart knowledge, his humility of spirit, his companionableness, made him a great teacher. He taught men and women, not subjects. The human element entering in large measure into his relations with students made him sympathetic, and altho of brilliant intellect himself he had fellowship with students of slow mental processes.

His companionableness, however, never for a moment robbed him of a princely dignity which made him the ideal of almost all of his students. Access to him, on these accounts, was greatly prized by young people and was enriched to them. Approachableness and dignity were thus happily blended.

He was a student of psychology and education and thus was capable to set for Penn high standards of intellectual life, which have given her a place of prominence among institutions of Higher Learning. A cross-section of Penn at any time since his administration reveals unmistakable evidences of his contribution to her life and progress.

Dr. Trueblood's work as an educator includes one year as Professor of Greek and Latin at Penn, five years as President of Wilmington and eleven years as President of Penn, seventeen years in all.

But in fact his life was devoted to the cause of education, for he conducted his work as a reformer on sound psychological and pedagogical principles. He realized that his task was one of educating people and the success of any enterprise which dealt with great problems was essentially dependent upon teaching people to think correctly and conceive accurately. Dr. Trueblood was, therefore, first and foremost an educator.

DR. TRUEBLOOD AS AN EDITOR

As an editor he was prolific and virile. As editor of *The Advocate of Peace*, he wrote a series of editorials and articles which for terseness of expression, soundness of philosophy and accuracy of fact are and will continue to be marvelous. He wrote also a multitude of pamphlets of vigorous and convincing import. His book, "*The Federation of the World*," is one of the classics in this line. Magazine articles, addresses and lectures were produced in great abundance. As an editor he was original and individual. He was a producer, not a compiler. His style of writing was distinctive and unconventional, yet polished and impressive. His writings were reasoning and often argumentative, but human, open and fair, and interspersed with an original humor which was rugged and honest, often almost solemn.

One notable thing about his writings was his constant, never failing optimism. This can be accounted for only by his great faith and his tremendous and profound interpretation of the facts of history and politics. He was unswervable in his devotion to the expectation of the final triumph of the principles of peace.

Biographical encyclopedias class Dr. Trueblood as a "publicist," and he is worthy of this classification.

DR. TRUEBLOOD AS A DIPLOMAT.

His service as a diplomat included his attendance at the Hague Conference in 1899 and the Universal Peace Congresses which began in 1899. Dr. Trueblood was present at most of these.

While never actually representing his government in a diplomatic capacity he was "the power behind the throne," usually unknown to anyone, of many a man who did serve in these capacities: and because of his great knowledge of international law was able, thru the many avenues thru which he operated, to exert an influence in the diplomacy of the governments of the world. Had he chosen to give himself to it he would doubtless have been entrusted with some of the most important diplomatic missions of our government.

DR. TRUEBLOOD AS A PREACHER

Dr. Trueblood's religious work among the students was signally helpful. There was nothing in the least sensational either in his teachings or in his methods of work. The "open door" was clearly and earnestly placed before the student and with no undue persuasion he was left to choose his own course.

Three sweeping revivals passed over Penn College during the eleven years of Dr. Trueblood's Presidency, and in all three he was a center of helpful counsel. His wise advice so freely given cleared the perplexing doubts of many a young man and young woman and led them to cease their soul struggles and find true peace.

One of these revivals, perhaps the most sweeping, Dr. Trueblood himself led with no help from any outside source. The one hour meetings held every other night were times of earnest prayer, of deep conviction and clear-cut decision, and in these, all but one of the college students made a public profession of their faith in Christ.

His sermons left a most profound impression upon the student body. There was a certain peculiar impress about them that hearers could not escape. These Sabbath morning discourses were each a finished product—complete from every standpoint. They were not long drawn out, but at conclusion one felt that all necessary upon the theme had been said. Dr. Trueblood was not a notable pulpit orator. His thought upon a subject was so clear, so logically connected and so appropriately couched in elegant English that reinforcement was not necessary. Often inclined to be epigrammatic, numerous of his choice and striking statements are lingering still, frequently verbatim, in the minds of young men and young women forming the major portion of the congregation at the "old Yearly Meeting House" then used for Sabbath morning services. The towering strength of Dr. Trueblood's magnificent physical frame, surmounted by a winning seriousness of countenance, was even more than matched by the incisive power, the felt potency of those Sunday morning sermons.

His work as a preacher also extended throughout his entire active life; but is especially noteworthy during his administration as President of Penn College where he served as minister to the college and to the local Friends Meeting.

AN OLD STUDENT'S TESTIMONY

It is something of an accomplishment simply to have lived a life that is worth invoicing. There is only now and then a personality whose wave of influence washes far enough inland to remain. We know our immediate associates in detail. In later years we know them, if they be worth while, by the residue of a life. Now that Dr. Trueblood has gone away, now that he has halted a busy career just long enough to change worlds, those of us who know him, view a life, not in detail, but in terms of a final condensed average— and we

see the mute but immutable evidences of a kingly character.

Stepping aside for a moment, and allowing meditation to wander at will, I find myself appreciating the final average of the man particularly, because he represented an uncommon combination. He was approachable, companionable, a good comrade. He mixed and mingled. He was a part of the world about him. He was a man among men, a representative citizen. As to his official relations, the student body conceded that Dr. Trueblood was the college president. There was no room for argument. To the average student mind he merited the position, he honored the position, and he filled the position. The sheer strength of his personality permitted informality, and at the same time permitted him to direct most definitely. He was genial, and at the same time a general.

APPRECIATION OF A MEMBER OF DR. TRUEBLOOD FACULTY.

Dr. Trueblood was a man of large build both physically and mentally that made him a marked man in any group. This was not only true in the smaller community, but it was equally marked as I have seen him in groups where national leaders were present and in the International Peace Congress at Lucerne, Switzerland, where he held the same influential place among men of international reputation.

As I knew him in his work at Penn he was always the genial and courteous Christian scholar respected by all connected with the college and by those outside with whom he came in contact. I do not recall any case of friction with faculty or students. There were of course cases requiring disciplinary action, but they were handled with firmness, and a warm interest in the best welfare of all.

His work was especially valuable because of his great ability as a gospel minister and spiritual leader, who left a lasting impression upon the lives of students and others who were personally associated with him. In the student devotional meetings, he quietly guided thought to the highest ends, always leaving full play to the individual developing thought of young people through the whole course of their developing powers.

During much of his time he was the preacher at the meeting the students attended. His sermons were always very practical and full of food for mind and soul. They contributed greatly to the character building power of those years, and have gone out to bless the world in the lives of that period.

The world is richer for the life and work of Dr. Trueblood as an educator as well as for his perhaps larger service of later years.

CHARLES E. TEBBETTS.

DR. TRUEBLOOD AS A REFORMER.

The path which this man chose to walk was that of the reformer. The perils and dangers, the disappointments and misunderstandings of this path did not deter him. He probably never considered them. He sought every avenue available to declare to mankind the principles of peace; journalism, the rostrum, the convention or congress, and the conference were all utilized to their fullest capacity.

That he succeeded statistics prove. Altho ahead of his day, as reformers always are, he saw such rapid spread of the doctrines of peace that this success, and much of it was ascribable to him, is nothing short of the miraculous. From small uninfluential organizations, he saw emerge and grow to power strong societies which came to exercise a control in ever increasing circles. He found the peace movement in the non-resistance stage and was himself largely instrumental in carrying it to the arbitration stage.

At the close of his life the cause which he served seemed, to the surface observer to have failed; yet did his devotion not falter, nor his expectation weaken. He was a true reformer, never doubting the final triumph of the truth he held. Temporary defeat he accepted gracefully and all defeats and hindrances were, to him, temporary. He is worthy to be classed among the great reformers of all time and was without doubt the greatest peace advocate of his day.

BENJAMIN F. TRUEBLOOD

(He Died For Peace.)

Where, where is the field of honor,
Since ever the world began,
Like that where the Christian soldier
Uplifteth his fellow man?

There never the drums are beating,
There never the trumpets sound,
Where the cowards seem retreating
And the bravest are falling 'round.

Such, such was the field of honor
Where he of the bravest fell,
The dream of his life unfinished,
Or lost in his funeral knell.

"Peace! peace!" he had cried forever,
And he cited the holy Word:
For a little while they saw him,
And it almost seemed they heard.

For his was the Master's teaching,
And his was the Master's way,
And all men seemed persuaded,
But only a little day.

For sudden the night of madness
On all of the nations fell,
And he who had prayed God's sweetness
Saw only the pits of hell.

And over his noble spirit
The shadow of sorrow came;
But the bells of Heaven were ringing
The glory of Trueblood's name.

And, spite of the world's unheeding,
When the rage of the war shall cease,
There'll be tears in the eyes of the many
For him who had died for peace.

Rest, rest—for thy limbs were weary;
But never thy work was vain,
For the torch that thy hand uplifted,
Shall lighten and shine again.

—S. H. M. BYERS.

Poem Read by Charles E. Beals at Funeral Services Held at
Newton Highland, Mass., October 28, 1916:

"Calmly, calmly, lay him down:
He hath fought a noble fight,
He hath battled for the right,
He hath won the fadeless crown.

"Memories all too bright for tears,
Crowd around us from the past:
He was faithful to the last,
Faithful through long, toilsome years.

All that makes for human good,
Freedom, righteousness and truth,—
These, the objects of his youth,
Unto age he still pursued.

Kind and gentle was his soul,
Yet it had a glorious night;
Clouded minds it filled with light,
Wounded spirits it made whole.

Calmly, calmly, lay him down;
He hath fought the noble fight,
He hath battled for the right,
He hath won the fadeless crown."

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THE "PENN IDEALS" NUMBER

JAN 27 1917

Of all ths myriad moods of mind
That thru the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful, as longing?

The thing we long for, that we are
For one transcendent moment,
Before the present, poor and bare
Can make its sneering comment.

Still thru our paltry stir and strife,
Glow down the wished ideal,
And longing moulds in clay what life
Carves in the marble real.

To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing in God's fresh Heavenward will,
With our poor earthward striving;
We quench it that we may be still,
Content with merely living

But would we learn that hearts full scope,
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ideals of the Physical

PROF. F. C. STANLY.

The Pyramids of Egypt have stood the test of time for forty centuries. The sky-scrapers of New York raise their heads toward the heavens, a distance of over seven hundred feet. The permanences of these structures is due to the firm foundations. The buildings of Berlin, Germany, are limited to four stories because the city is built on a sandy plain and the foundation is not firm. The man referred to in the scriptures who built his house on the sand did not have a firm foundation, consequently the house fell. His neighbor who built on a rock had a firm foundation, consequently his house stood the test of time and the elements.

Penn has ideals regarding the intellectual, the religious, the social, and the aesthetic development of her students. The greatest perfection can be reached in these lines of activity only by a man possessing perfect physical development. The healthy body is to the intellectual, religious, social and aesthetic life what the foundation is to the pyramid or building.

During all history we have evidence that men have indulged in athletics. The term athlete is construed to mean to contend for a prize. The ancient Greeks were wonderful athletes. We find among those who contended and won prizes many renowned and wise philosophers. Not only did individuals develop athletically but the Spartan nation stands as an example of a whole people becoming athletic. The mythical Lycurgus made wise laws for his people in regard to what they should eat, when they should sleep and about what they should talk until they became a nation which has ever since been the wonder of history. The Athenians developed the body for another reason, that of love for the beautiful.

Our modern athletic activities are centered around certain games, the major ones being baseball, football, track and basketball and the minor ones being tennis, golf, handball, volley ball and others of less importance. The goal to be gained has changed during the past few years. Formerly the one idea was to win, but now it is more the idea of physical education. There is being injected into the athletic departments of our college courses which teach proper care of the body from a scientific standpoint, including lectures on dietetics, proper clothing, proper hygiene and proper physical exercise.

It is the purpose of Penn College to develop the most symmetrical men and women, mentally, morally and physically. To reach this highest development we believe we must have a clear mind, a noble soul and a sound body.

Scholastic Ideals of Penn

PROF. W. E. BERRY.

Penn College has had a very definite scholastic ideal during the past years; an ideal which has given her rank among colleges, and her graduates a very definite place in the educational world.

It has not been her ideal to make specialists in any field of study, but rather to give each student a broad general course. One reason for this is the belief that a broad view should be obtained in college for the successful specialization in a technical or professional school.

The second reason is purely cultural. Life is more than meat and a broad cultural training will give a richer value and meaning to life. This will serve a manifold purpose. It will give a keener appreciation of relationships in life, thereby bringing a greater and truer success. It will furnish a happy pastime for leisure moments and an ability to enter thoughtfully into outside activities. In other words it will not only give success in life, but will also enable a merchant to be a man rather than a mere merchant.

Even though the greater part of the work done at Penn College may be forgotten within ten years after graduating, still we consider that the seemingly impractical studies of a college course are highly practical. For the merely practical why not attend school for manual training and commerce, or stay on the farm? The answer is that the merely practical fails to give the intellectual equipment and mental development necessary to solve even the ordinary problems of life.

As evidence that these impractical studies make for success, it is easy to quote statistics showing that the majority of highly successful men are college graduates. For the big places in business it is the college man who is wanted rather than the man trained in the business. The untrained man soon reaches his highest level.

Penn College seeks to give the student intellectual freedom. In early youth and often through life ideas are traditional. Tradition may be an usually is, in the main, right, but the man who merely accepts tradition has not made the ideas his own. It is not the business of Penn College to dogmatically say that certain things are true, but to so present the evidence that the student may take it and think it through to the conclusion. Penn College hopes to be able in

a constructive and a sympathetic manner to teach the student to think and analyze and form conclusions.

The greatest study in the world is man. Nowadays we have added many studies to the list of humanities. In fact all college studies are made to center about man. In language study we actually enter into the thought and learn to think by seeing the very working of the brain of great thinkers of former days. In history we study the acts and motives of men. In science we seek the betterment of mankind. Penn College feels that the study of the ideals and thoughts, the problems and their solutions of men of all ages should center about Jesus Christ, the one Perfect Man, and that viewed from the standpoint of Christianity, they will lead to the highest development of a life and the keenest appreciation of human relationships and human possibilities.

Let us at this parting of the ways help to make Penn College a real intellectual center, where mental development is closely associated with humanity; let us establish a tradition of thinking for ourselves, and that success in scholarship means success in life.

The Religious Ideals of Penn College

E. H. STRANAHAN.

The founders and closest friends of Penn have held two ideas so closely associated that it has always been almost impossible to distinguish. Scholarship and religion have been considered as inseparable. All has not been said when Penn is spoken of as a college. Founded on a deep religious concern as well as with an educational ideal, Penn is in the finest sense a religious college.

Penn holds an enviable position among our colleges for her conception of religion and her ability to produce or at least train leaders for the church.

Penn's religious ideals may well be grouped under the following heads:

- 1.—A stressing of the fundamentals. The inspiration of the Bible, redemption through Jesus Christ, the indwelling power-giving presence of the Holy Spirit and the evangelistic note, have not merely been taken for granted, but have been insisted upon as the real foundation for Christian life. Whatever other text or reference

books are used there has been a conviction that the Bible must have a place of prominence in Christian education. The almost phenomenal success of evangelistic meetings in the college, is sufficient proof that it is held to be a necessity for the individual to accept Christ as a personal Saviour, that the proclamation of the Gospel is sanctioned and that the urging of individuals to appropriate the means of salvation and grace is in perfect accord with the purpose of the college.

Amid the changing viewpoints and shifting vocabularies, she has ever held that there are abiding realities to which she would cling.

2.—A maintaining of equipoise. Many and powerful have been the forces and efforts to make Penn lopsided. Various groups of persons have sought to shape the religious ideals of the institution in accordance with their own notions. To stem these, to rescue from these the essential and wholesome without unchristian antagonism or non-Christian compromise has been and still is a task for well balanced spirits and minds. Penn has insisted on walking a straight course amid many conflicting currents. Allowing for the reformer Penn holds that the largest life will be lived by him who keeps from eccentricities and extremes.

3.—A constant forward look to better things. With Penn it has always been better on before. Her conception of Christianity was never a circle but a straight line on which Penn walks with her back to the starting point. Her Biblical Department was probably the first organized movement among Friends to give special training to religious workers. The Biblical courses have constantly stimulated to further study as shown by the relatively large number of students who have taken advanced work in theological seminaries and who have won honors by their scholarship. Her Biblical work has been constructive and not destructive.

4.—The prime opportunity of service. The atmosphere at Penn has led to service. Religion has been shown to consist not wholly of crises, of doctrine, of experiences, of feelings or big visions, but that service for humanity is also a vital part of the well rounded Christian student. Every agency for the development of the student has service wrought into it. From one generation of students to another the highest ideals have embraced service.

As we see Penn College, she stands for reality in religion, for things pure and noble, for upreach and outreach, for simplicity and democracy. She pleads for strong foundations and sturdy superstructures, for righteousness of life, for truth in mind and purity in heart, for eyes open to opportunity, for hands trained, for feet swift and spirits willing. She holds that education should lead one to become a servant of the Master and humanity He loves.

Social Ideals of Penn

DEAN ANNA M. E. KELSEY.

Penn is a Friends' institution. As such it must have certain social standards or ideals peculiar to itself.

Perhaps the social ideals toward which Friends have always striven with more than ordinary emphasis, may be designated as Democracy, Simplicity and Sincerity. I believe that just at this juncture in this transition period of our existence as an institution, it is most fitting that we should pause, take our bearings, and then set our faces like a flint, not only to maintain, but to develop, these ideals in a broader and more real sense than ever before.

As I have tried to picture Penn College as it will be in a year from now—or perhaps two years or three—I have seen dangers along this line. We expect to have a beautiful campus, commanding a view of the city and the surrounding country, with lawns and walks and drives city and the surrounding country, with lawns and walks and drives planned by an artist. Our buildings will be large and beautiful. The whole thing will inspire us with a feeling of self-respect and dignity and perhaps of elegance.

With surroundings like this there will probably be an influx of students who are wealthy, or well-to-do—of that type which comes to college because four years at college yields more FUN than the same amount of time and money spent anywhere else—and then of course it is the respectable thing to do.

With a large proportion of that type of students will come creeping in the temptation to yield something of the ideal of democracy and equality—to privilege a little those of position and money, to allow barriers to be erected between classes and cliques and societies.

These students may urge that to maintain our social standing we must introduce fraternities and Greek letter societies. Then these must select their membership and be very choice in the selection in order to "show off" well.

Just this fall in a "Christian college" in Iowa, a dear, sweet, little Freshman girl wept all one bitter night because all the sororities had rejected her, saying she was "too quiet and reserved." If such a day should ever come to Penn, and God forbid it, those very young people who need social training most would be denied it. Ultimately they would be denied the college education they so eagerly crave.

We should strive with unflinching determination that no student however poor or shy shall leave Penn College without the social training which will give him poise and assurance. In this greater Penn it is going to be more difficult to keep the social activities simple in number and variety and style. To do this a sense of pro-

portion must be developed. We must learn to measure values, so that out of the many things which are worth while we may select those the most highly worth while and keep these simple and appropriate.

The third ideal to which we must strive is absolute sincerity.

Many young people reared in noble Christian homes can never render to society the service of which they are capable because their manners are so crude and they are so totally ignorant of etiquette and good form.

Because it has been proven in many instances that social training only covered up hearts that were coarse and selfish they have repudiated the whole thing as leading to insincerity.

Etiquette is a study of beautiful manners. Is it necessary that such a study, for the purpose of extending ones influence for truth should lead to insincerity any more than the study of beautiful art or beautiful literature, or beautiful architecture?

To be really sincere one must be sound and true and beautiful inside and outside.

Ideal For Government

Penn College is ruled by standards and not by rules. These standards are the product of both faculty and the student body. These standards are reared and then each is invited to vie with the other in maintaining them. The faculty is not placed upon a throne of authority from which behavior is dictated; but all are on the same level and the common goal is the maintenance of standards. Tradition and precedent, while not absolutely controlling are directive stars. Thus the best of each generation of students is preserved for the future while at the same time progress is made not only possible but certain.

The facilities for accomplishing the disciplinary ideals of Penn are namely, The Faculty Council composed of the administrative members of the Faculty together with a few others appointed by the President. The Student Council which is a group completely representative of the student body; and the College Council which is composed of both the Faculty and Student Councils in joint session.

Most excellent results are obtained. Students feel a freedom in voicing their ideas and in consequence, a responsibility in all things pertaining to the common interests. Each feels that he owes to the others his best both as to ideas of government and co-operation in

management. Cases of discipline are almost unknown. Standards are almost never violated. Tradition and precedent are not departed from except by agreement.

Such an atmosphere encourages the formation of the best habits and the development of the largest amount of self-control.

"Self-control is the root-virtue of all virtues. It is the very center of character."

"The human body is a machine which may be adjusted to a high degree of nicety, and habit is the mechanism by which this adjustment is made."

"Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power."

The Place for Outside Activities in a College Student's Life

Professor Case said, in part, at Y. M. C. A., and later in Chapel:

"The very phraseology of the above title, as assigned by the Y. M. C. A. committee, implies that there is a real "inside" activity connected with college life. The task before us in these remarks is to single out that "inside" activity, and then try to formulate a principle which shall guide us in determining how much time and energy, relatively speaking, should be allowed to the "outside" activities. Our method in this attempt will be that of analysis and elimination, until the object of our search is found.

"The first thought to occur will be that colleges of the type of Penn were founded primarily for the development of the religious life, because all the world knows how intensely devoted were those heroic pioneers to the things of the Spirit. Yet we cannot conclude that religious activity was their immediate object, although, as Whittier wrote of the school founded at Providence, R. I., by New England Quakers:

"Not prayerless the stones of its corner were laid."

With all their prayer and sacrificial efforts the founders were not simply duplicating religious institutions. The Church itself, along with its departments and allies, such as the Sunday Schools, Young People's Societies, Y. M. C. A., etc., is the divinely founded institution designed to save and shepherd the souls of men, and the College must have been founded to perform some other task as its primary function, although religious training has, and rightly, a very large part in its life. Yet it is possible to have too much relig-

ious "activity" in a school, although it is never possible to have too much genuine religion, because that is the deepest and richest aspect of life, and should pervade the entire field of human activities; colleges included.

"If we turn now to examine the athletic activities of the college, we recognize at once that physical development and physiological vigor is fundamental in the life of individuals and nations. Those people who neglect it will vanish from the earth. As for the individual aspect of the matter, everybody admires a fine physical manhood and womanhood such as that pictured by Harold Bell Wright in his novel, "When A Man's a Man." For this reason athletics should have a large place in college life, but it ought to be "athletics for physical education" and not "athletics for business." The latter seeks to win games and advertise the college, by the over-development of the few who need it least; while the former aims to develop every student, especially those who need it most. These two tendencies, as President Foster has shown, are constantly contending for the mastery in college athletic life. Athletics, in the sense of universal physical education, is the true ideal for the college, but it is not necessary to send boys and girls off the farm to board round from four to six years in a college community in order to obtain physical development. That would be a clumsy and expensive method. So we conclude that athletics is not the "inside" activity in the life of any true college.

"If we turn next to the social activities of college days, we must recognize in them a very great agency for good. They develop the student along the lines of tactful, gracious, and influential conduct, and pave the way for the effective work of the sound body and the good heart, which are fostered respectively by athletic and religious activities. Yet it is possible for social activities to absorb too much of the student's time. They do not express the primary purpose of the college as an institution. In fact, social polish and experience may be obtained by means of other agencies. Some seek social culture in the dancing school, and get it too, along with some things they did not seek nor desire. The life of the fraternities in some colleges and universities is a good example, in some instances, of the perversion of the social life of the student, fostering habits of intemperance and extravagance, and upholding him in snobbery and perhaps sometimes in loose dealing and conduct. Social activity is not the primary object of college life.

"There remains one activity, the intellectual, and it is the prime consideration, the fundamental object, the real inside activity, of college life. It is for the development of intellectuality and mental power that colleges exist. If they fail in this, their failure is complete. All other activities, physical, religious, social, exist in college communities to round out and complete the in-

tellectual life. Moreover, careful statistical studies have revealed that success in college classes means success in the professional school and in after life. All this being true, the conclusion is evident. The central "inside" activity of college life is the work of the library, laboratory, and class room. All other activities, no matter how good in themselves, are accessories. Moreover, they may be obtained even better by the patronizing of their own spcial institutions, such as church, athletic association, and social club. But intellectual development is the beginning, middle, and end of college life. Therefore we find here our touchstone, and the true answer to the question before us. It is, that the proper place for all other activities is to support and round out the academic work of the student, and whenever any other activity has become large enough on his program to interfere with the students' scholarship, just then he has given that activity a larger place than the real business of a college career will warrant."

Facilities for Realizing These Ideals

Penn's facilities for realizing these ideals are adequate.

First and foremost is her Faculty of Christian men and women, chosen for their fitness, intellectually and spiritually. They are superior individuals, scholarly, and with strong personalities, who are in the teaching profession and at Penn College because they find here a place to serve. They are "called" to this particular service.

Then Penn has a past record which furnishes proof of her ability to do these things. A set of traditions wholesome and really operative, and standards which are compelling and impelling. Penn is ruled by standards which are reared and each succeeding generation seeks to maintain and perfect them.

Penn's material facilities are second to none. An entire plant and complete equipment absolutely new and up to date. Surroundings which approach the ideal and which emphasize the beautiful while not neglecting the comfort and convenience of all.

Come and associate yourselves with a college that affords superior facilities in every way and makes you a part of a community of wholesome, enthusiastic Christian men and women.